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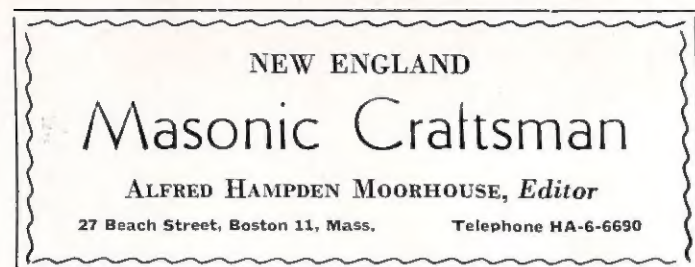
EM. SIR GASPAR GRISWOLD BACON

Born: March 7, 1886

Knighted in St. Bernard Commandery
No. 12 K. T., Boston: May 8, 1929

Commander 1937

Died: December 25, 1947



VOL. 42 DECEMBER, 1947 No. 12

COMINFORM Because of the profound effects upon all people to whom Truth is a divine attribute, events transpiring in the Soviet Republics concern Freemasons everywhere. Our organization could not exist in any atmosphere such as pertains to the peoples of Russia today. It would be stifled or strangled. Hence the following somewhat lengthy excerpt from the new base of Russian thought and policy is of interest to CRAFTSMAN readers:

Zhdanov's "report" to the Warsaw conference at which the Communist International Bureau (the Cominform) was formed is the most important statement of Russian Communist doctrine issued since the war. It has been widely published in the Russian press and in the satellite countries and given in full in many languages over the wireless. It is too long for us to publish in extenso, but a few extracts will show the direction of Russian orthodox thought and the doctrinal background of current propaganda.

The following are some of the more striking of the earlier passages, which give the theoretical justification of the "two camps" thesis:—

The end of the second world war led to essential changes in the whole international position. The military rout of the block of Fascist States, the anti-Fascist liberatory character of the war, and the decisive part played by the Soviet Union in gaining victory over the Fascist aggressors sharply changed the corelationship of forces between the two systems—the Socialist and capitalist—in favor of Socialism.

As a result of the second world war the main forces of militant, international, Fascist reaction found themselves smashed and for a lengthy period put out of action. In this the world capitalist system as a whole sustained another major loss. If the most important result of the first world war was the breaching of the united imperialist front with Russia's breaking away from the world system of capitalism and, as a result of the victory of the Socialist regime in the U.S.S.R., the end of capitalism as the all-embracing system of world rule, then the second world war and the rout of Fascism, the weakening of the world position of capitalism and the strengthening of the anti-Fascist movement, led to the breaking away from the imperialist system of a number of countries of Central and Southeastern Europe. New popular democratic regimes arose in these countries. The great example of the Soviet Union's Fatherland War and the liberating role of the Soviet Union was combined with the upsurge of a mass national-

liberation struggle by the freedom-loving peoples against the Fascist grabbers and their assistants.

The international significance and authority of the U.S.S.R. grew immeasurably as a result of the war. The U.S.S.R. was the leading force and spirit in the military rout of Germany and Japan. The democratic and progressive forces of the whole world have rallied round the Soviet Union.

Instead of becoming weaker the U.S.S.R. was strengthened. The face of the capitalist world also changed essentially. Of six so-called great imperial Powers (Germany, Japan, Britain, the U.S.A., France, and Italy), three exist no longer as a result of military rout (Germany, Japan, and Italy). France is also weakened, and has lost its former importance as a Great Power. Thus only two "great" world imperial Powers remain—the U.S.A. and Britain. But in one case, that of Britain, its positions are undermined.

After the war, though Britain did succeed in regaining its colonies, it none the less had to encounter there the strengthened influence of American imperialism, which had developed its activities during the war in all those regions which before the war were considered British monopoly capital's sphere of influence.

The intensification of the crisis of the colonial system as a result of the second world war found its expression in the powerful upswing of the national liberation movement in the colonies and dependent countries. The rear of the capitalist system was thus jeopardized.

The war, born as it was from the unequal development of capitalism in individual countries, has led to a further accentuation of this inequality. Among all capitalist Powers, only one—the U.S.A.—has emerged from the war not only not weakened, but considerably strengthened both economically and strategically.

The acute weakening of other capitalist States' economic power made it possible to exploit their post-war economic difficulties with the object of imposing United States control over these countries. This applied particularly to the exploitation of Britain's post-war economic difficulties. The United States proclaimed a new and openly aggressive policy aimed at establishing world domination by United States imperialism. The American expansionist course demands not only that Britain should not be allowed to escape the economic mesh of dependence on the United States established during the war, but that pressure on Britain be intensified to the extent of depriving her gradually of control over the colonies, squeezing Britain out of her spheres of influence, and reducing her to the status of a vassal Power.

The United States endeavors to secure world domination are, however, counteracted by the U.S.S.R. with its growing international influence — this bulwark of anti-

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Alfred Hampden Moorhouse, Editor and Publisher.

imperialist and anti-Fascist policy,—the countries of the new democracy which have escaped the control of Anglo-American imperialism and also the workers of all countries including the workers in America itself, who do not want any new wars for the sake of establishing the domination of their oppressors. Hence the new expansionist and reactionary course of the United States involves a struggle against the U.S.S.R. against the countries of the new democracy against the working-class movement in all countries, against the working-class movement in the United States, against the liberating anti-imperialist forces in all countries.

In Britain and the United States during the war reactionary activity increased unceasingly, forces strove to upset the co-ordinated actions of the Allied Powers, to prolong the war to bleed the U.S.S.R. white, and to save the Fascist aggressors from complete rout. The sabotaging of the Second Front by the Anglo-Saxon imperialists headed by Churchill clearly reflected this tendency which was in essence a continuation of the "Munich" policy in new circumstances. However, while the war was in progress the reactionary circles of Britain and the United States did not dare to attack the Soviet Union and democratic countries with their visors open clearly realizing that the sympathies of the world's popular masses were undividedly on their side. But already in the last months of the war the position began to change.

Without sparing words in slandering the Soviet regime, Laborites and other advocates of bourgeois democracy find the bloody dictatorship of a Fascist minority in Greece and Turkey quite normal, close their eyes to the numerous blatant violations in bourgeois countries of the prerequisites of even a formal democracy, and conceal the national and racial oppression, corruption and unceremonious usurpation of democratic rights that

persist in the United States. One of the directions of the ideological "campaign" which accompanies the plans for enslaving Europe is an attack on the principle of national sovereignty, an appeal for a renunciation of sovereign rights set off by the idea of a "world government." The aim of this campaign is to render more palatable the unbridled expansion of American imperialism which is so unceremoniously violating the people's sovereign rights, and to present the United States in the role of the champion of human laws and those who resist American penetration as supporters of "selfish nationalism."

Taken up by the bourgeois intelligentsia, dreamers and pacifists, the idea of a "world government" is being used not only as a means of ideologically disarming the people still defending their independence from the encroachments of American imperialism but also as a slogan especially aimed at the Soviet Union, which constantly and consistently defends the principle of true equality and the maintenance of the sovereign rights of all nations, great or small. Under present conditions, imperialist countries like the United States, Britain, and countries near to them, become dangerous foes of national independence and self-determination, while the Soviet Union and the countries of the new democracy are a secure bulwark of equality and national self-determination.

It is most characteristic that for the implementation of the ideological plan put forward by American imperialism, American military and political "scouts" such as Bullitt, "yellow" T.U. leaders of the type of Green, French Socialists led by the venerable apologist of capitalism Blum, the German Social Democrat Schumacher, and Laborites of the type of Bevin find themselves in close cooperation.

ELIAS ASHMOLE

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Interred in a tomb in the Church of St. Mary, Lambeth—the Surrey side of the Thames—are the remains of Elias Ashmole. One wonders at times if they lie quiet or turn occasionally at the storm of suggestion, criticism, praise, blame, speculation, fancy, which two small entries in his Diary have created in the Masonic world for the better part of a century and more.

Elias Ashmole was an English gentleman of parts and ability, reputation, education and culture.

The eminent English Masonic authority W. J. Chetwode Crawley, wrote of Ashmole in 1898:

"Elias Ashmole was born at Lichfield in 1617, just a hundred years before the birth of the Grand Lodge that has spread throughout the world the Speculative Freemasonry of which his Diary gives us the first assured notice. His father, a saddler by trade and a soldier by choice, was fain to secure a career for his son by entering him as a singing-boy in the Cathedral choir of his native city. The boy so profited by his education,

that, on going to London, he succeeded in getting himself admitted as a Solicitor in 1638, at the earliest legal age. In the same year, he greatly bettered his social position by marrying the daughter of Peter Mainwaring, a Cheshire landowner.

"When the Great Rebellion broke out, he abandoned the forum for the camp, and followed the King's fortunes. At first, he served in the Ordnance at Oxford, but was shortly afterwards sent to Worcester as the King's Commissioner of Excise and Revenue. He presently reappears with the rank of Captain in Lord Ashley's Regiment. Reverting to his former corps, he advanced to the post of Comptroller of the Ordnance. It seems odd to read that amidst this bustle of war, he found means to enter himself at Brasenose College, Oxford, and to pursue, with no small success, studies that suited the future herald, rather than the present soldier, or the whilom solicitor.

"On the surrender of Worcester in 1646, Ashmole

(rid out of the Town, according to the Articles) and betook himself to his father-in-law in Cheshire. This was a momentous visit for Freemasons, for, while ensconcing himself from the Roundheads, he was made a Free-Mason at Warrington. From Cheshire he came to London, and grew into intimacy with the three most noted Astrologers of the time, Moore, Lilly and Booker. His first wife having died a few years after marriage, he contracted a second union with the widow of a wealthy City Knight, and stepped at once into affluence. After the Restoration, Ashmole was created Windsor Herald, was elected a Fellow of the Royal Society, and was honored with the Degree of M.D. by the University of Oxford.

"On the death of his second wife, Ashmole took for a third the daughter of Sir William Dugdale, his chief friend. He had long since bid a civil farewell to the astrologers and alchemists who had been the friends of his middle life. In 1682, he again attended Lodge, this time in London, and left in his Diary the only record of the meeting, just as he had done for the Lodge at Warrington thirty-five years before. In 1683, he bestowed on the University of Oxford the magnificent collection known as the Ashmolean Museum, which he had spent half his life-time in amassing.

He died in 1692, having led a life of almost bewildering diversity. Chorister, Solicitor, Artilleryman, Commissioner of Excise, Cavalry Captain, Astrologer, Alchemist, Botanist, Antiquary, Historian, Herald, Collector of Curiosities, and Doctor of Medicine, it is no wonder he added Freemason to his string of titles to consideration."

But for all of his local fame and evident culture, he might be as unknown to Freemasonry as the most anonymous of his brethren, had he not written those two small entries in his Diary which have been examined, analysed, commented on, fought over, made the basis for countless papers and publications.

Here are the entries which—seemingly innocent enough—have brought him Masonic fame such as has come to none of his contemporaries:

"1646. Oct: 16. H 4.30' P. M., I was made a Freemason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Karincham, in Cheshire. The names of those that were then of the Lodge, Mr. Richard Penket Warden, Mr. James Collier, Mr. Rich: Shankey, Henry Littler, John Ellam, Rich: Ellam and Hugh Brewer."

1682. March 10. About H 5 P. M., I received a summons to appear at a Lodge to be held the next day at Masons' Hall, London.

"11. Accordingly, I went, and about Noone were admitted into the Fellowship of Freemasons, Sir William Wilson, knight, Capt. Richard Borthwick, Mr. William Woodman, Mr. William Wise.

"I was the senior fellow among them, (it being thirty-five years since I was admitted;) there was present besides myself the Fellowes after-named: Mr. Thomas Wise, Master of the Masons' company this present year; Mr. Thomas Shorthofe, Mr. Thomas Abadbolt,—Wainsford, Esq., Mr. Nicholas Young, Mr. John Short-

hofe, Mr. William Hamon, Mr. John Thompson, and Mr. William Stanton. We all dined at the Halfe Moone Tavern in Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."

For many authorities the first of the entries was evidence that Ashmole was the first English gentleman to be admitted as a Speculative (non-operative) Mason into an English lodge, but riper scholarship soon discovered that he was not; indeed, the very entry itself seems to disprove this claim to uniqueness, since it mentions another (Mainwaring) also "admitted" at the same time. Indeed, it is known that one Robert Morey was "made" at Newcastle May 20, 1641.

But so far, Ashmole's Diary is the earliest self-made written record of any English gentleman who became a Freemason, and because of the reputation and abilities of the diarist, much has been made of his having become a Mason at all, and—proved by the second entry—having maintained some interest in the order for thirty-five years.

Masonic delvers into the past have uncovered much of interest about "The Mason's Company" which Ashmole mentions. It was incorporated in 1410 and received a grant of arms from Edward IV. Its "rules" or "by laws" were written in 1356.

Was this Masons' Company an ancestor of Freemasonry? Was it anything more than a commercial organization? Did it have a speculative side? Such are questions aroused by Ashmole's reference. Nor have answers been either all of one mind, or few in number.

No attempt here can be made to settle such a question. But reference is made to "The Hole Crafte and Fellowship of Masons," a book by Edward Condor, who was convinced that there was a strong connection between The Masons' Company and Freemasonry of the early days—the days when the operative Craft was in process of being changed to one wholly speculative.

Associated with The Mason's Company was some organization, group or club called "The Accepeon" (old spelling for "Acception"). This body met in the small hall that housed The Mason's Company, and there was a connection between them; Condor says:

"Unfortunately no books connected with this Acception—i. e., the Lodge—have been preserved. We can, therefore, only form our ideas of its working from a few entries scattered through the accounts. From these it is found that members of the Company paid 20s. for coming on the Acception, and strangers 40s. Whether they paid a lodge quarteridge to the Company's funds it is impossible, in the absence of the old Quarteridge Book, to state. One matter, however, is quite certain from the old book of accounts commencing in 1619, that the payments made by newly accepted Masons were paid into the funds of the Company, that some or all of this was spent on a banquet and the attendant expenses, and that any further sum required was PAID OUT OF THE ORDINARY FUNDS OF THE COMPANY, proving that the Company had entire control of the Lodge and its funds."

Freemasonry's change from an operative to a specula-

tive Craft is of course of intense interest to all who care for the historical background of the Craft as we know it. At one time Masons were wholly and only builders, especially builders of Cathedrals. Their skill was hard to come by; men spent years learning to square and lay stones; a certain amount of geometrical and engineering skill was then as now required of both architect and builder. The "King's Master Mason" who had charge of the erection of a great Cathedral was necessarily an educated, intelligent, learned man. Naturally he wanted only the best and most highly trained workmen for his building; it followed, since a Cathedral was long in erection, that he would want to employ young men and train them. Hence there were apprentices; when a young man was accepted for training, he had first to prove his intelligence, willingness to learn and character, after which he was entered on the records as apprentice. Later he became a Fellow of the Craft, if, after the usual period of seven years, he could make his "Master's Piece"—some carving, stone cutting, laying, designing, or other feature of the work, sufficiently good to assure the authorities that he was able to take his place as a full fledged workman.

It was inevitable that as character and decency entered into the making of an apprentice into a fellow, that morality, truth, justice, decency, should be taught him. How teach him better than by reference to the familiar tools of the trade? Hence—and no one knows when or how or by whom—the tools of the workman began to have a symbolic or speculative meaning. The square was an essential; stones not square could not successfully be used; an unsquare stone threatened the whole wall. The stone had to be "right." So had the man. It is not difficult to imagine how the square became a symbol of rectitude; nor is it hard to imagine how level, plumb, gavel, rule, line, etc., also became associated with the virtues and their teaching. Even the point within a circle was an operative device, since by it the Master Mason could prove a square.

Gradually other accessories to building became parts of the speculative side of Masonry; the lodge—building in which the workmen slept, ate, held meetings; the lights, developed from the windows on three sides of the building (the fourth or north side was against the wall of the structure being built) the aprons which the workmen wore, the mortar or cement between the stones, the corner stone, the time of labor and the time of refreshment—all easily became part of a simple teaching.

This process was not one of a moment, a year, perhaps not even of an era. It was gradual, and of it we know but little; a few old manuscripts, a few references in contemporary literature—these are all the source material of that development which we have.

In proportion to their scarcity—compared to the source material in other arts and activities of mankind—all such records become increasingly important. Hence the emphasis put upon the Ashmole diary entries, as dating the interest of a highly educated gentleman in Masonry—an interest which by no stretch of the imagination could include the actual practice by him of the

builder's art. Hence, too, the eagerness with which antiquarians and historians have explored every possibility suggested by Ashmole's few words, including his reference to The Mason's Company.

But it is not only to that but to other matters that researchers have given their attention.

Ashmole's diary appeared in print in 1717, 1738, 1747 and 1774. None of the reprints is an exact copy of Ashmole's original. It is in the variations that ground for speculation and controversy have been found. As one near-contemporary wrote "Mr. Ashmole is made to have written abundance of things since his death"(!)

Most of the speculation centers about the interpolation of the word "by" in the printed editions of his second entry; he is thus made to say "According I went, and about noon were admitted into the fellowship of Free Masons by Sr. William Wilson Knight, etc." This version makes Sr. William Wilson Knight and his several companions, also named, already members of the Lodge and taking part in the ceremonies. Ashmole's original entry omits the word "by" which can be interpreted to mean that the several gentlemen named were also "admitted into the fellowship of Free Masons" which is decidedly different; The group was either initiated or initiators, but could not be both!

There are other differences between the written diary and the printed versions, all of which, while minor, nevertheless throw some doubt, not to say obscurity, over the facts as Ashmole tried to record them. Why printers, editors, publishers altered his words is in question; was it because of knowledge, or was it carelessness, or was it intentional deception, or was it bungling ignorance? One theory has it that "by" was inserted merely to fill up a vacant space in the original diary, and was done quite innocently; another theory is that it was an intentional change in the facts, apparently so innocent that it would not be noticed.

Other changes between writing and print are minor matters of spelling and capitalization, but taken together are of sufficient importance, at least in the minds of earnest scholars, to provide much material for speculation and attempts to solve "the reasons why."

However pleasant such by-paths of research may be to those who follow them, they should not be permitted to obscure the main facts which the diary sets forth; that an English gentleman of education and ability was made a Freemason—obviously a Speculative Freemason—in 1646; that he retained his interest in the Fraternity through a long life; that he was in company of a number of distinguished men of his time on both occasions he mentions; that he found the matter of sufficient importance to include it twice in a diary which is not given, as a whole, to unimportant matters.

It is on this basis that Ashmole's place in Masonic history is established. In spite of the expenditure of countless sheets of paper, pounds of ink, hours of time, patient research and imaginative speculation, the Masonic world is indebted to the famous antiquary for establishing Speculative Freemasonry as a matter of common knowledge and practice among the elite of his time at so early a date.

THE TRUTH IS ENOUGH

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Our slang word "bunk" and its derivative "debunking" are supposed to be short for "Buncombe" the name of a county in North Carolina. According to the legend, a Congressman, defending a speech filled with boastful statements, stated: "I am talking only for Buncombe."

Ever since, enthusiastic proponents of many causes have "talked Buncombe" in, often, an honest belief that they were serving their cause.

It has been one of Masonry's curses that its early histories were largely "bunk"—fanciful tales with little or no basis in fact. Devoted Freemasons told themselves stories until they believed them, then wrote them for a credulous and uncritical world.

Even today, many of the stories and assertions of an earlier day are repeated and believed by many brethren, to the scorn of the enemies and the amusement of the well-informed friends of the Ancient Craft.

In this country Freemasonry has always been strong. It has an inspiring story. Many of the makers of the America we know and love were Freemasons, proud to be Freemasons, carrying their Freemasonry into their councils and their deliberations. The part which Freemasons played in the formation of American ideals has been so great that it belittles, not adds to its glory, to tell and retell some of the "tall tales" of Masonic participation in American events.

The *Masonic Chronicler*, of Chicago, some time ago published the following much-to-the-point editorial:

"Masons That Made America"

"Of the committee appointed to draft the Declaration of Independence, everyone of its members were Masons. Of the 56 signers of the Declaration of Independence, 50 were Masons. All but four of the members of the Constitutional Convention sitting at Philadelphia in 1787 were Masons, and the committee appointed to draft the constitution was exclusively Masonic. With the exception of one, all of Washington's brigadier generals were Masons, and at the time of Washington's inauguration as the first President of the United States, each and every one of the governors of the thirteen states was a Mason."

"The above clipping was sent to the editor by a good brother, with the comment that he believed this was important enough to deserve publication. There was no information as to the source of the article, which is immaterial, for similar statements have gone the rounds for many years and have been fervently declaimed by inspired orators on innumerable occasions.

"We agree that it would be important—if true. It is doubtful if a single statement made in the paragraph is true, or could be verified in any reasonable degree. The very caption is false, for Masons did not make America. America was made by the patriots of the Revolutionary period. Among the outstanding patriots were many Masons, but there were patriots first and Masons incidentally. The proportion of Masons engaged in the establishment of our country unquestionably was large

in comparison with the meager Masonic population of the period, but there were plenty of patriots who fought valiantly and loyally and who contributed materially to the success of the colonies who were not members of the Craft.

"Masonry has just cause for being proud of the part that its members took in the struggle for independence, but those who circulate unsubstantiated claims in this connection are doing a poor service to the Fraternity."

As a majority of good brethren do not have easy access to the facts—the facts which are so much more inspiring than the false and flamboyant claims too often made—a few of them are herewith set down as evidence that the truth is far more impressive than falsehood.

"A majority of the Presidents of the United States have been Freemasons."

The statement is not true. Thirteen certainly and two more probably have been Freemasons. The certainties are Buchanan, Garfield, Harding, Jackson, Johnson, McKinley, Monroe, Polk, Theodore Roosevelt, Franklin D. Roosevelt, Taft, Truman and Washington.

Jefferson and Madison were possibly—even probably—Freemasons, but the evidence is circumstantial, not direct.

Some of these were interested, ardent, working Freemasons. Jackson and Truman were Grand Masters, the only Presidents ever to become so.

Buchanan was Master of his Lodge (Lodge 43, Lancaster, Pennsylvania—the lodge has no name.) He was appointed and served as District Deputy Grand Master for three counties in his State.

Andrew Johnson was sufficiently interested in the Craft to become the first President to receive the degrees in the Scottish Rite. He participated in five Masonic cornerstone layings; as President, he gave leave to all Master Masons in government service in Washington, D. C. to attend the laying of the Masonic Temple cornerstone in 1868, and himself marched on foot in the Masonic parade. In Baltimore, laying the cornerstone of its Temple, he refused an offered chair saying, "we all meet upon the level."

Garfield was Chaplain of his lodge in Ohio for two years and a charter member of Pentalfa Lodge No. 23, of Washington, D. C. and became a Knight Templar.

Harding was the first President to be elected to receive the Thirty-third and Last Degree of the Ancient Accepted Scottish Rite. He died before that honor was conferred upon him. Truman is the first President to receive the Thirty-third degree, having it conferred on him at the House of the Temple, A.A.S.R., S.J. in Washington, D. C., October, 1945.

The following "firsts" are taken from the late William L. Boyden's book, *Masonic Presidents* (with facts about President Truman added.)

MASONIC PRESIDENTIAL FIRSTS

George Washington—First Masonic President; first President to be Master of a Lodge; first President to be

made an Honorary Member of another Lodge; first President to march in a Masonic Procession; first President to lay a corner stone of a public building Masonically; first and only President to be a member of two lodges at the same time; first President to be buried Masonically.

James Knox Polk—First President to made a Royal Arch Mason.

Warren Gamaliel Harding—First President to be elected to receive the degrees of Royal and Select Master; first President to be elected to receive the 33rd degree; first President to be made a member of the Ancient Arabic Order Nobles of the Mystic Shrine; first President to be made a member of a Grotto of the Mystic Order Veiled Prophets of the Enchanted Realm; first President to be made a member of a Forest of the Tall Cedars of Lebanon; first President to be made a member of a Chapter of the Sojourners Club; first President to be presented with a gold card of Honorary Membership.

Andrew Johnson—First President to be made a Knight Templar; first President to receive the degrees of the Ancient and Accepted Scottish Rite; first President to be buried by the Knight Templar service.

William Howard Taft—First President to be made a Mason "at sight."

Andrew Jackson—First President to be made a Grand Master of Masons; first President to act as Deputy General Grand High Priest.

James Buchanan—First President to be appointed a District Deputy Grand Master.

James Abram Garfield—First President to be made Chaplain of a Lodge; first Masonic President to be assassinated; first Masonic President to die while in office.

Harry S. Truman—First President to receive the 33rd degree and the first brother to receive the Gourgas Medal of the Ancient Accepted Scottish Rite, N. J.

The following Presidents have been: Master of Lodges: Buchanan, Washington, Truman. Grand Masters of Grand Lodges: Jackson, Truman. Royal Arch Chapter Masons: Buchanan, Garfield, Harding, Jackson, McKinley, Truman. Knights Templar: Garfield, Harding, Johnson, McKinley, Truman. Scottish Rite Masons: Garfield, Harding, Johnson, Truman. Master of a Lodge while President: Washington. Buried Masonically: Buchanan, Johnson, Polk, Washington.

A nonsensical statement is often heard; "All (or a great majority) of the signers of the Declaration of Independence were Masons."

Boyden lists fifteen of the signers as Masons. The Masonic Service Committee of the Grand Lodge of Iowa (where is one of the greatest Masonic libraries in the world, supported and conducted by the Grand Lodge) lists twenty-nine. The truth is probably somewhere between the two; Iowa lists Samuel Adams of Massachusetts and Thomas Jefferson; the majority of authorities deny any proof that either was a Mason.

Another statement too often heard is that most if not all the framers of the Constitution were Masons. The

facts are impressive enough without resorting to fancy: thirty certainly and thirty-one, if Madison be conceded, of those who framed the Constitution were Freemasons.

It is a fact that a majority of the governors of the forty-eight states are Masons; so is a majority of both houses of the National legislature. It is not a fact, and has never been a fact, that "all" legislators or "all" governors of the several States were Masons.

Moreover, thinking Freemasons do not desire that all members of any government which is supposed to represent all the people of this nation should be Freemasons. The United States is a federation of minorities; every State is a minority, every religion, every race, every organization within the United States is a minority. To have any minority control the government which administers the affairs of the majority—the whole people—would be unfortunate from the standpoint of national welfare, whether that controlling minority was any particular religion, any labor union, any race, or any fraternity.

Early Masonic "historians" concocted fanciful chronicles of Freemasonry's origin, antiquity, growth. For a great many years uncritical hearers believed that Freemasonry originated with Adam, or Noah, or King Solomon—indeed, multiplied thousands of non-reading Freemasons today, who take the Masonic ritual at its literal, not its symbolic, value, believe that King Solomon who invented the Temple invented Freemasonry and was its first Grand Master.

In later years, however, notably during the last hundred, critical scholarship has uncovered the real romance behind the "romantic" stories told as history, and finds strange interesting germs of truth hidden in the fanciful tales of Anderson, Oliver, and their compeers, and writers of many of the precious "manuscript constitutions" of the Craft.

Organized Freemasonry, as we know it, began in 1717. Unorganized Freemasonry, with no central government (Grand Lodges) existed at least several centuries before. A building craft or guild, with some but less cohesiveness than modern Lodges, doubtless existed for a thousand years before that. From the Essenes, from the Ancient Mysteries, from Egypt, from India, Freemasonry gathered both her truths and her symbols. But to say that Freemasonry originated in Egypt because a carving exists showing a priest raising a man from a dead level to a living perpendicular in the presence of a lion with an outstretched paw, is as fanciful as to say Freemasonry began in India because we use the point within a circle as a symbol—the same being very ancient in India.

Freemasonry is the oldest fraternal order in the world. It is older than any government now reigning over any people. It is probably not older than Christianity. It has played a mighty part in the thoughts, aspirations, the performance of duties, the consciences and the virtues of a large number of great men. But Masons, as Masons, have not formed a government, produced a bill of rights, fought and won a war, ever, in the history of mankind. Men who were Masons have done these

things; many men who were devoted Masons have been intimately, greatly concerned with the making of this our America; many more, as outstanding as patriots, were not Masons.

America was born out of a demand for liberty of thought, person, speech and worship. It was won from a wilderness by men imbued with courage, resource, daring, and vision. That many of them were Freemasons is their glory and our heritage; to credit *Freemasonry* with the accomplishments of manhood and patriotism

may be flattering to the vanity, but is unjust to country, to Patriots and to the Order many so well loved.

Freemasonry's great objectives; to build character and hold ideals before men's eyes have worked miracles in men, not the Order, who have worked the miracle which is America.

All honor to all patriots, soldiers, statesmen who built our nation; to those who were Freemasons, a Masonic salute.

They would want—we should want—no more.

A MASONIC DREAM

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Jones came late to Lodge and slipped in unnoticed. He had been sick quite a long while. No one from Lodge had been to see him, but he did not resent that; he had never visited any ill Lodge member. In fact Jones knew very few members; he was usually too busy to come to Lodge, or thought he was; there were always picture shows, or parties, or business meetings. . .

But tonight was something special. The Grand Master was to be there; there was to be a speaker; it was supposed to be a "night," so Jones had come.

The Grand Master was an impressive figure in dress clothes; and his big jewel gleamed brightly. The Master looked important, too, in his high silk hat, and his blue trimmed apron. Idly Jones thought it might be nice to be a Master and receive a Grand Master; nice to be a Grand Master and be received. He recalled, once when he was a young and enthusiastic new Mason, having attended Grand Lodge. He had thought the Chairman of the Committee on Jurisprudence a spectacular figure, almost as great as the very old Past Grand Master who knew so much about Masonry and answered so many questions with such profundity of knowledge there was nothing left to say on any question when he got through. Jones had been so impressed that he had gone home and ordered a dozen Masonic books to read—of course he never had time to read them.

There was to be no degree tonight. Jones was sorry as he had not seen a degree for several years. The last one he had witnessed was not well done. The Master in the East had been most unhappily imperfect and very undramatic in his work. . .

"... the great pleasure and honor of introducing to you the speaker of the evening, the Honorable Simon. . ." Some one coughed and Jones did not get the name. He settled back in his seat to enjoy the address.

Alas, it was not enjoyable. The Honorable Simon Something-or-other was one of that too common type of Lodge speakers—a man well known in the civic or political world, trading on his reputation to make a speech in a Lodge on a subject of which he knew little—Masonry. Therefore he soon branched off to something he did know. In this case it was game conservation and Jones was bored. The speaker had a monotonous voice and droned—in his rear seat Jones nodded. He made a manful effort to keep awake but the room was

warm, the drawling tones sang a lullaby and soon Jones settled back in his seat and went peacefully to sleep.

Dreams are odd things. They come without warning and combine the most curious ideas with others more natural. . . funny that he had no previous recollection of his assignment. Here he was up in the East on the platform, making a Masonic speech! The words came readily to his lips—he was quite proud of the Masonic knowledge that had somehow magically been acquired. It was interesting, too—all this about the old monk who wrote the Regius poem and the first Grand Master, named Sayer, and Sir Christopher Wrenn and St. Paul's Cathedral, and the cathedral builders and their lodge and the significance of a corner stone. . . the audience was interested, too. He could see them leaning forward in their seats and you could have heard a pin drop.

It was really a fine address he made, and Jones was modestly proud of himself. Especially of his closing, which was really startling and dramatic. He could see the almost shocked surprise on many faces. He finished, bowed—the applause was deafening. The brethren really pleasant—besides, it was a service to his brethren, the Lodge, the great Fraternity. He must accept some invitations; let a few picture shows and parties go. . .

It was odd to be in bed in dress clothes with a silk hat on and a jewel around his neck, but of course, those crowds of Masonic visitors who were so anxiously inquiring about him and being allowed a few at a time to enter his sick room, must be impressed. They were coming, of course, because he was so well known and well liked a Mason—a brother you could depend on to give a great Masonic speech—one never too busy to do something for his brethren. It almost made it worth while to be sick to experience so delightful an afternoon as all the brethren in his Lodge came crowding around his bed anxious to inquire for his welfare and hope for his speedy recovery. They were all there—the few he knew by name, the many he recognized only as Lodge brethren—that odd chap with the long beard; the young fellow with a scar on his face; the fat little man who wheezed as he talked; the funny brother with the lopsided chin, the scraggly hair and the soiled apron; and—Oh, there was the Master!

He had on a silk hat, too. Yes, of course. He had come to get Jones—there was a degree to be conferred,

and the Master knew Jones could do it beautifully. He would go, of course. One always did a duty like that. And of course, he could put on the degree. . . how did it commence, now. . . "It was the custom of our Grand Master—twelve fellowcraft clothed in white—the sea faring man—" sure, he knew it, knew it well.

It was really worth while coming to Lodge to hear himself as Master put on a degree. His periods were so rounded, his elocution so forceful, his words so colored with deep and true Masonic meaning. "The candidate is impressed, you can see it" he thought exultantly. "There goes Smith, poor devil, stumbling first over his rod, then over his words. Pity he couldn't memorize better. I'll have to give Smith a few lessons." A degree really should be well done. It is a fraud on the candidate not to give him a well done degree—he couldn't quite remember who had told him but it was certainly so. Well, never mind Smith. . . now for the raising, which must be very, very, very impressive indeed. . .

Curious how his Lodge changed into a Grand Lodge, like that. But of course it had to, since he was Grand Master. The jurisdiction had heard so much of his fine speeches and listened so often to his wonderful degree work they *couldn't* elect any one else Grand Master. A great Grand Lodge, this of his. And a great occasion. For was he not only Grand Master but also Chairman of the Jurisprudence Committee? That Chairman held the Grand Lodge in the hollow of his hand. Whatever he reported, the Grand Lodge voted. They should of course—the chairman was very learned.

As Grand Master in the East Jones approved of himself as Chairman of the Jurisprudence Committee. But Jones as Chairman must not go *too* far. Now this, for instance—this legislation he was advocating—something to do with the Masonic Home. Perhaps that better wait a while.

He brought his gavel down firmly. "Brother Jones" said Grand Master Jones to Chairman Jones, "Brother Jones, I think we will consider that later. It should go to the Committee on Social Expenditures and Entertainment. You may continue. . ."

Brother Jones bowed to him obsequiously. Even the Chairman of the Jurisprudence Committee has to bow to the Grand Master! It was good to be Grand Master, soothing to wear the purple. And every one of those Past Grand Masters—they could speak if he let them and he could refuse to let them speak if he wished!

That is, all but Venerable Brother. The Chairman of the Jurisprudence Committee asked a question. Grand Master Jones knew the answer—indeed, he knew all the answers! But let Brother Venerable strut his stuff.

"We will let Brother Venerable answer that" he heard himself saying.

Brother Venerable rose, leaning on his cane. The Grand Lodge, tired with sitting, rose too, to give him a round of applause. Grand Master Jones was not particularly surprised to see that Venerable Brother was really Venerable Brother Jones. *Some* one named Jones knew all the answers!

Venerable Brother Jones expounded at some length.

When he had finished there was nothing more to say because it had all been said. At his finger tips Venerable Brother Jones had all the facts and quoted several authorities—Pike and Mackay and Johnson and Meekren and Hunt and. . .

Grand Master Jones was proud of himself as Venerable Brother Jones and almost joined in the applause. Not quite, because a Grand Master must never lay down his gavel, and besides, it is not modest to applaud oneself.

Now, who was this? Oh, of course; Most Worshipful Brother Ritualist, the Grand Lecturer. This should be a report worth hearing. All over the State he went, Brother Ritualist, to instruct Lodges in how to do the work. He was greatly respected and always beautifully entertained. The officers and ritualistically inclined brethren of the lodges he visited hung upon his words.

The Grand Lecturer reported. Then he began to describe some of the receptions and social functions he had attended. It was not odd that they were all triumphant tours—why, Brother Ritualist was really Brother Ritualist Jones! Jones had been doing this work for years. Of course the brethren wanted to hear how well he had been entertained and how much the lodges had made over him. That was only justly due and right for one who had done so much for ritual in the State. Had not he, as Grand Master, just said as much of himself as Brother Ritual Jones?

His own Lodge, he recalled, needed a lot of instruction. None of the officers could put on a degree as *he* could. He must send Brother Ritual Jones to instruct his Lodge and, when they were ready, he would go himself again to put on a new degree and show them how it should be done. . . When Grand Master Jones sends Ritual Jones to instruct a lodge and Worshipful Master Jones then puts on the degree, it simply could not be other than perfect, and. . .

Now, who is this? Oh, of course. Dear old Brother Librarian! He always has the prosiest kind of a report; just statistics of books received and books loaned out and and. . .

"Brother Librarian, I think we will take the will for the deed and accept your report unread and. . ."

Some one is interrupting! Why, that is the Chairman of the Jurisprudence Committee. . . "Yes, Brother Chairman?"

"Oh. It isn't legal to accept a report unread? In that case, Brother Librarian, you will proceed. . ."

It was prosy, too! Darn that Chairman. I could have saved us all that. Well, never mind, I'll make up for it—I'll make a speech myself! 'Tisn't every Grand Lodge that has a Grand Master Jones who is known all over the State as Orator Brother Jones, called for in every Lodge, applauded to the echo. . . "All those in favor of accepting the Librarian's report make the voting sign of a Mason, carried. Next, Brother Grand Secretary?"

Curious the way they are getting dim, misty out there—and books—books—books—what are all those books doing in Grand Lodge. Why, this isn't Grand Lodge, is it? It is the great Library and there is Librarian beckoning me. . . "Sure I've read that. Yes, and

that, too. No, I don't want to read that old thing—you know, I've read *all* the books you have worth reading—why doesn't some one write a new, GOOD book on Masonry? What? Why, I never thought of it. I *could* do that, couldn't I?"

"Clever man, that Librarian. 'Write it myself.' Well, why not? I know so much more about Masonry than any one else in this state, I ought to. I'll get to work on it right away. What will I call it . . . 'What I know about Masonry?' Too long for a title and besides, I couldn't get it all in. 'Freemason's Pocket Lexicon and Monitor.' I think there is just a book, seems to me I have them at home . . . Oh, I know. I'll call it 'A Prophet Speaks on Masonry' and my reputation will be . . .

They shouldn't flash lights in a fellow's face like that . . . and who is that talking? And what's he talking

about? "And in closing, my brethren, let me say that conservation of wild life is a most important subject and one well repaying study. I thank you. . ."

Jones shook himself. He must have dropped off to sleep. The boresome speech was finished anyway. And what a dream—a set of dreams he had had!

He put on his hat and coat and left the Temple thoughtfully.

At home his wife was waiting up for him. "My dear," he said as he entered, "Will you get those old Masonic books I bought and never read? I have an idea I've been neglecting something important. Maybe I better find out a little about Masonry—it **WOULD** be swell to be Master or make a good speech or put on a degree. . . .

"Did you have a pleasant evening?" asked Mrs. Jones.

"You'd be *surprised!*" answered Jones.

HEROES OF REVOLUTION

By CHARLES B. HEALD

Historic Saint John's Lodge No. 1 of Portsmouth, N. H., has the distinction of being the oldest Masonic Lodge in the state, having been constituted June 24, 1736. It also has the added great distinction of having enrolled as members, during the years from 1752 to 1777, twenty two heroes of the American Revolution, or of action that lead to it. Many of these rose to high rank for their valor and devotion to their new country; and some gave their lives in its defense.

The list of these patriots merits recording.

Maj. Gen. John Sullivan was first Grand Master of New Hampshire Masons, and thrice President of the state, an office later known as that of Governor. Also he was first judge of the U. S. District Court of that state and held that post until his death in 1795. General Sullivan served in all the early battles of the war and was at Valley Forge with General Washington. When he was a Major and a lawyer at Durham, he led a group of patriots to the British fort, William and Mary at Portsmouth harbor and captured powder later used at battle of Bunker Hill. Of this little group of seventeen, two others beside the Major were members of Saint John's, Capt. Winborn Adamis and Alexander Scammell, both of Durham. The former afterwards rose to the rank of Lieutenant Colonel, and he was killed leading the Second New Hampshire Regiment at the Battle of Bemis Heights in 1777. The latter as a Major General was wounded at Yorktown and died a few days after that surrender. He was a favorite aide of General Washington's, and the General said of him "he was the man that inspired us all to do our full duty."

The other members of Saint John's were Major Gen-

erals, Henry Dearborn, a doctor of Hampton, and Joseph Cilley of Nottingham. Both led troops at the Battle of Monmouth to turn defeat into victory, and win the commendation of General Washington. Doctor Dearborn also served in the War of 1812, and ranked as senior Major General of the U. S. Army. He was appointed by President Jefferson Secretary of War, and in 1822 was Minister Plenipotentiary to Portugal. Fort Dearborn, site of Chicago, was named after him. With him at Bunker Hill, was a fellow Mason of the same lodge, Maj. Andrew McClary, who was killed by a cannon ball from the British frigate. He had left his plowing at Epsom, mustered the militia and marched to the battlefield, 70 miles away, in less than 24 hours. He had three brothers in the service and also a cousin, Michael McClary, also affiliated with Saint John's Lodge.

Brig. Gen. William Whipple, one of three New Hampshire signers of the Declaration of Independence, was a member of this lodge. After the Revolution he became Associate Justice of the Superior Court of the state.

Among other members of Saint John's who took active part in the American Revolution were Maj. Thomas Bartlett, Maj. Nathaniel McClintock, Capt. Zachariah Beal, Capt. James Gray, Capt. Richard Sheridan, Capt. John Dennett, Dr. Hall Jackson, Dr. William Parker and Jeremiah Fogg. Naval officers were Capt. Thomas Thompson, Lt. Elijah Hall and John Madgshon, Capt. Nathan Hale was a member of this lodge, but not the school teacher of Coventry, Conn., executed by the British, 1776. Maj. Rhoert Rogers was a lodge member when he led Roger's Rangers prior to the Revolution. *Scottish Rite Bulletin.*



NEW JEFFERSON PAPER

HAS BEEN FOUND

A scrap of paper bearing a few lines of the earliest version of the Declaration of Independence has been discovered, in in Thomas Jefferson's handwriting, and it is believed it will "forever put an end to efforts made in the 19th Century and even at present to prove that Jefferson did not write the Declaration." There has always been in safe keeping in the Library of Congress the rough draft by Jefferson, but the earlier draft from which it was apparently copied had never been seen by historians and some investigators were thus caused to assume it might have been by a different author.

Julian P. Boyd, Librarian at Princeton University, who heads a committee engaged in publishing a complete edition of Jefferson's papers to be printed by the Princeton University Press under subvention from the New York Times Company, has stated that newly discovered fragment appears "upside down on the draft of a resolution which Jefferson intended to present to Congress on the matter of General Sullivan's request to resign his military commission in 1776." The lines on the fragment in Jefferson's handwriting are lines which were deleted by Congress, but they are authentically part of the full first writing. It has been all along in the Library of Congress in the Jefferson papers, but nobody had before noticed it, it seems.

THREE ENGLISH GRAND MASTERS DIE WHILE IN OFFICE

The records of the United Grand Lodge of England, over a period of 132 years, disclosed that only three of its Grand Masters died while in office. They were the Duke of Essex, who died in 1843; the Duke of Kent, who ruled three years and whose tragic death occurred in August, 1943, and the late Earl of Harewood, who reigned five years as Grand Master and seven year as Pro Grand Master, under two of his predecessors.

Those who resigned were as follows: the Earl of Zetland, who ruled twenty-six years and relinquished his duties in 1870 because of his advancing years; the Earl De Grey and Ripon, who resigned four years after his installation; King Edward VII, who as the Prince of Wales ruled over the Craft 27 years until he ascended the Throne and relinquished his

office as Grand Master, and the Duke of Connaught and Strathearn, brother of Edward VII, who presided over the Craft for 38 years, resigning in 1939, three years before his death.

JAILED BECAUSE MASON

Antonio Amechazurra, a Mason and a citizen of the Philippine Islands, visited Spain in 1940. He fared badly there for, as soon as the Franco government learned he was a Mason, he was placed in jail where he languished for more than two years and was liberated only on the intervention of the American Consul in that country. With his Italian wife he started for the United States via New York. There he was refused entry by the immigration officials because he did not have proper immigration papers and was held at Ellis Island for about a year. He returned to Manila where he was questioned, but, fortunately, a high immigration official La Carlota, Occidental Negros of the Philippines, the home of Amechazurra, recognized him and thus made it possible for him and his wife to land.

MASONIC TABLECLOTH

One of the most interesting objects exhibited at this year's Robert Burns Night observed by Idaho Lodge No. 1 in Boise, was a beautiful tablecloth about four yards square into which were woven numerous Masonic emblems including degrees from the Entered Apprentice to the 33rd, the Royal Arch, and the Knights Templar. This cloth has been in the family of Rex Sproat for generations. Also exhibited were Scottish patents and photographs of historic places in Scotland.

There were over 250 Master Masons present on this occasion in January including two Past Grand Masters and several Grand Officers of the York Rite Bodies of Colorado, and William N. Northrop, 33°, Sovereign Grand Inspector General in Idaho of the Supreme Council. All members of the degree team spoke with a definite Scottish brogue. Frank J. Kester, 32°, K.C.C.H., is Master of this Lodge.

GIFTS

The Minneapolis Scottish Rite Bodies made a presentation recently of complete motion-picture projection outfits to two

institutions in their city: the Kenny Institute and the Sheltering Arms Hospital.

The funds for the equipment were given by the John V. Martenis, the Harry S. Swenson, and the James E. Carr Classes. The presentation was made by Lloyd P. Johnson, 32°, K.C.C.H., Chairman of the Heads of the Bodies. Dr. William B. Roberts, 33°, Sovereign Grand Inspector General in Minnesota, was present and spoke briefly, emphasizing the interest which Masonry and Masons take in the education and welfare of children.

EARL OF SHAFTESBURY

Many birthdays of distinguished members of the Craft in England have been celebrated in the past few weeks. Among those was that of the Earl of Shaftesbury which was celebrated on August 31, 1947—his 78th. For 45 years he has been Provincial Grand Master for Dorset. He was the ninth in his family line and succeeded, at the age of seventeen, to the earldom, which dates back to 1672.

In honor of his grandfather, the distinguished Earl of Shaftesbury, noted public benefactor, was erected the landmark in the now world-famous Piccadilly Circus, the statue of the "Fountain of Eros" or the Goddess of Love of Greek mythology. The statue is the work of the distinguished sculptor, Sir Albert Gilbert, R.A. It shows Cupid or Eros poised in line with the Avenue itself, aiming the shaft from his bow so as to bury itself in the ground immediately adjacent—Shaftesbury."

NEW HOSTEL

A new and inspiring idea in Masonic benevolence was put into reality recently when a hostel for aged Freemasons and their relatives was opened at Walshaw Hall, near Bury England. This estate and its large stone mansion had been the residence for many years of John Wostenholme, P. G. Treasurer. The mansion stands in extensive grounds and next to it is a farm of 43 acres. This generous gift of Mr. Wostenholme to his fellow Masons in East Lancashire was made upon his retirement to take up his residence in the south of England.

The Chairman of the Hostel Committee, Francis Grundy, P.G.D., who

presided at the opening of the proceedings, stated that, in providing such a home for elderly people, the donor's aim was not to found an institution, but to run it as a real home so that those who came there could follow their own inclinations and spend their closing years in peace and freedom from care and want. The building will accommodate about thirty persons.

ENGLAND

The Acting Grand Master of Freemasonry in England, His Grace, the Duke of Devonshire, has approved warrants for 35 new Lodges. These are the first he has sanctioned upon the recommendation of his advisers, and brings the total number of Lodges under the English Constitution to 5,838. Of the 35 new Lodges, five of them are in London, bringing the total number of Lodges in London to an even 1,400, an increase of 24 Lodges this year down to September first.

SHARES IN BEQUEST

The Washington, D. C., Masonic and Eastern Star Home shares in a large bequest of about \$116,850, left in the estate of the late Mrs. Lillian L. Nutting of that city, who passed away recently. After a number of small bequests were made, the remainder of the estate was divided as follows: Washington Cathedral, one-third; Masonic and Eastern Star Home, one-third; the Home for Incurables and Episcopal Church of the Nativity, one-sixth each. Mrs. Nutting was former publications assistant with the American Red Cross.

MILLBURY OBSERVING

LODGE'S 150th ANNIVERSARY
MILLBURY, MASS.—Olive Branch Lodge, A. F. & A. M., observed its 150th anniversary with a banquet in the Town Hall Sept. 15. A feature was the reading of the history of the lodge by Past Master James Higginbottom. The history was written by Gustav A. Neudeck, a member of the lodge for 54 years and a past worshipful master.

A special communication of the lodge was held at 5.45 and at 6.10 Grand Master Samuel H. Wragg of Dedham and other grand officers of the Massachusetts Grand Lodge received. The grand master was toastmaster at the banquet and delivered the principal address.

Visiting grand officers included: Raymond C. Warmington, deputy grand master; George D. Robertson, senior grand warden; Paul L. Perkins, junior grand warden; Rev. Dr. Thomas S. Roy, past deputy grand master; Rev. Francis D. Taylor, past deputy grand master; Frederick H. Hale, grand treasurer; Frank H. Hilton, grand secretary; Percy H. G. Harris, district deputy grand master,

Worcester 22d; Raymond A. Warden, district deputy grand master, Blackstone 20th; Clifford A. Green, district deputy grand master, Brookfield 21st; Whitfield W. Johnson, grand marshal; Will Allen Gray, grand lecturer; Laurence E. Eaton, grand sword bearer; Paul B. Morrison, grand standard bearer; Clayton F. Fisher, grand pursuivant; Laurence M. Johnson, director of administration.

The charter of the lodge is dated Sept. 14, 1797. It is signed by Paul Revere, who was grand master at the time, and Isaiah Thomas, senior grand warden. The name, "Olive Branch," was proposed by Jonathan Harris, the lodge's first junior warden.

The history of the lodge parallels that of the United States for George Washington was President when the original plans for the organization were made. Members took part in a memorial service in Oxford soon after Washington's death.

Meetings were held originally in Oxford, then in West Sutton, Sutton Center, Wilkinsonville, back to West Sutton, and finally in 1860, the lodge moved to Millbury where it has been located since. Three buildings have been used in Millbury. One was destroyed by fire, causing the loss of a large part of the lodge's possessions. The records, charter, Bible, and the master's square were the only articles saved. The present quarters in the Masonic Building on South Main street, have been occupied since 1884.

The former President, William Howard Taft, visited the lodge and was made an honorary member during his term as President.—*Worcester Eve. Gazette*, Sept. 15/47.

ANOTHER OLD MASON

John Marion Baker of Northern Arkansas, near the town of Rogers has a record of membership in the Masonic Fraternity for 76 years. He was born in Casey County in Kentucky on December 10, 1848. He was initiated in Jonathan Lodge No. 78 at Liberty, Ky., on February 12, 1870, and was made a Master Mason on October 8, 1870. In 1905 he moved by covered wagon to Arkansas where he has lived ever since. He affiliated with War Eagle Lodge No. 429 in Arkansas in 1910. His son, Marline Baker of Rogers, is a member of the Scottish Rite Bodies at Fort Smith. He reports that his father is able to get around fairly well.

REPLICA

Old Columbia Lodge of California was quite a noted lodge and its history dated back to the early days of that state. The Grand Lodge of California is having built a duplicate of the original lodge building of gold-rush Days, and this

reconstructed building will be placed in the Columbia State Park in Tuolumne County, Central California. The original building was destroyed in the 1890's and photographs, plans, specifications and descriptions of the exterior and interior of the two-story structure have been assembled by Leon O. Whitsell, chairman of the Grand Lodge Committee on Masonic History. Some of the data necessary was obtained from an early-day etching made in 1855 by the great-uncle of Thomas H. Kuchel, California State Controller. Permission for the construction of the replica was given by Joseph R. Knowland, Chairman of the California State Park Commission.

I believe in an all-wise and all-loving God named by whatever name, and that the individual's highest fulfillment, greatest happiness and widest usefulness are to be found in living in harmony with His Will.

EDWIN MARKHAM.

All Sorts

LODGE GOER'S WIVES

By EDGAR A. GUEST

Man is the creature, when everything's said,
Some lovely, adorable woman must wed;
Comfort and flatter and smilingly bear
Whatever he brings to life's portion of care,
Like many, to find for the rest of her life
She is doomed to the fate of a Lodge-goer's wife.
One night every week by herself she will spend,
While he's off to Lodge, "just to work on a friend."
For other nights, "sick calls" and "special affairs"
Will add to her grief and the medals he wears,
But the ultimate blow, when all hope will be sunk,
Will fall when he boasts: "I'm the High Monkey-Monk!"
Here's to the patience, too deep for the pen,
Of all women devoted to Lodge-going men!
Here's to the wisdom and good nature great
Which keeps them contented in spite of their fate!
And here's to them all! May the Lord bless their lives
And be gracious, my Brothers, and good to our wives!

INJURED INNOCENCE

While dressing for a children's party, Tommy was warned by his mother against coming out with any of the naughty words he seemed to think were so smart.

"I have asked Mrs. Wilson to send you straight home the minute you say a bad word."

"All right, Mother." And off he sped.

He was back in twenty minutes, and his mother hustled him off to bed for extra punishment.

Relenting after a time, she went in to talk with the young culprit.

"Now tell Mother why you were sent home."

"But I wasn't. The party wasn't today."

UNDER PRIVILEGED

"Why are you crying, little girl?"

"Boo, hoo, because my brother has holidays and I don't."

"Well, why don't you have holidays?"

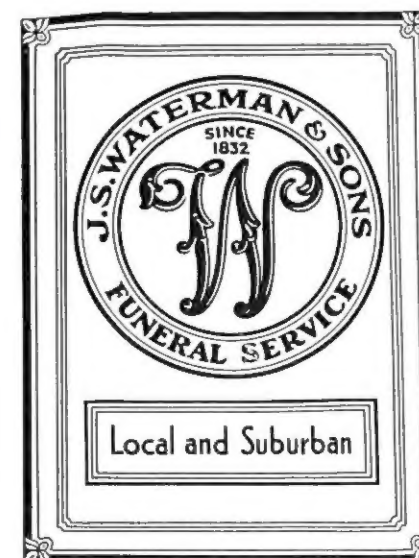
"Because I don't go to school yet."

NO ONE HAD EVER TOLD HER

A sweet young thing was hired as a beginning stenographer in a large New York office and was continually late during her first week of work. One morning her boss approached her as she blew into the office, late as usual.

"You're twenty minutes late again," he said in acid tones. "Don't you know what time we start work at this office?"

"No, sir," she replied, "they're always at it when I get here."



GOOD REASONING

The mother went shopping with her small son, Charles. In the store, the grocer invited Charlie to a handful of cherries but the boy seemed very backward.

"Don't you like cherries?" asked the grocer.

"Yes," said the boy.

The grocer put his hand in and dumped a generous portion into the little fellow's cap which he promptly held out. Later his mother asked him why he had not taken the cherries when first invited.

She quickly received the answer, "Cause his hand was bigger'n mine."

BUNDLED OFF

A dyeing and cleansing establishment displayed the following notice:

"Persons leaving their garments more than thirty days will be sent to Europe."

FAR SIGHTED

One day my little cousin from the city came to the farm for a visit. As we were walking down the road, I ex-

claimed, "There's a Jersey cow in the cornfield!"

The youngster said admiringly, "You must have good eyes to see her license plate so far away!"

FOR THE SECOND TIME

MOTHER—Now, Junior, be a good boy and say "Ah-h-h," so the doctor can get his finger out of your mouth.

WHICH WAY?

Tommy looked up from his book and asked, "Father, is it true that a man is known by the company he keeps?"

"Yes, sonny."

"Well, father," asked Tommy, "if a good man keeps company with a bad man, is the good man bad because he keeps company with the bad man, or is the bad man good because he keeps company with the good man?"

PEACE REIGNED

FATHER—Willie, were you quiet at school today?

WILLIE—I'll say so! I went to sleep as soon as I got there, and the teacher said she'd punish anyone who woke me up.

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A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.

Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman

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